National Organizations—1923.

Carriers of U. S. Mail in Convention

Providence, R. I., Sept. 14.—The National Association of Letter Carriers has just concluded its 24th annual convention here. Our group was well represented and accorded the fullest measure of hospitality. Indeed on the motion of a white Boston delegate a rising chautauqua was given to a little delegate of color from Porto Rico, Pedro Rosa Rivera, from San Juan. Our representatives were also royally treated at the big clam bake held at Newport.

Hon. John H. Bartlett, first assistant postmaster general, stirred the employees with his ringing speech.

The following delegates of color were present: George S. Hartsfield, New York City; W. H. Hickman, New Haven, Conn.; E. W. Hansen, B. J. Yantis, A. L. Weaver, Chicago, Ill.; Joseph Robinson, Helena, Ark.; Alex S. Mann, Newport News, Va.; T. M. Griffin, Petersburg, Va.; B. P. Newman, Jackson, Miss.; E. S. Scott, Little Rock, Ark.; F. H. Huskins, Charleston, W. Va.; I. P. Reynolds, Atlanta, Ga.; William H. Killian, Athens, Ga.; Joel C. Dawkins, Jacksonville, Fla.; A. D. Pierson, Vicksburg, Miss.; John O. Williams, Vicksburg, Miss.; Pedro Rosa Rivera, San Juan, P. I.; P. M. E. Hill, Yazoo City, Miss.; R. M. Casey, Memphis, Tenn., and C. G. Harris, Atlanta, Ga.

P. M. E. Hill of Yazoo City, Miss., is reported to be the wealthiest letter carrier in the country. He is said to have amassed $100,000 by buying and selling cotton. He is very slight of stature and weighs but 100 pounds.

Preparing for Race Sanhedrin in Chicago

Committee Formally Invites All Race Conference

CHICAGO, Sept. 27.—The Sanhedrin is coming to Chicago and already the local citizenry are scanning with interest the plans of this famed All-Race Conference.

A committee of one hundred met at the Appomattox Club last Thursday to formally invite the conference to hold its meeting November 15 here, and to arrange for the entertainment of the delegates who will represent, it is announced, the religious, civic, business, political, educational, fraternal, and welfare organizations of the race.

LEAGUE THANKS FRANCE

NEW YORK BRANCH ADDRESSED BY DR. COLEMAN AND SEC'Y. TROTTER—ACTIONS OF LEAGUE'S NATIONAL CONFERENCE ENDORSED—WORD SENT TO AMERICAN BAR ASSO. ON 14TH AND 15TH AMENDMENT.

New York, N. Y., Aug. 19, 1923:—The New York Harlem Branch of the National Equal Rights League held an enthusiastic meeting this afternoon, (Aug. 19), in the Grace Congregational Church, on 136th Street, at which resolutions were adopted and ordered sent to the program committee, for the coming convention of the American Bar Association, urging that federal legislation against mob-murder be formulated, and the danger to respect for law by tolerated nullification of some sections be added to the features of the Association's proposed "Constitution Week" program.

A special resolution was adopted thanking France for enforcing equal civil rights for persons of Color.

Protest Slemp

C. J. A. French, Esq., the president, conducted the meeting. Dr. J. P. H. Coleman of Washington and Wm. Monroe Trotter of Boston, national officers, were the speakers. The meeting voted an endorsement of the action of the League's national conference here just closed in expressing "unavoidable dissatisfaction" over President Coolidge selecting an avowed powerful political enemy of the race from a Southern State as his private secretary. Further remonstrance was also planned.

Conference Endorsed on Mexico and Vet Hospital

Other resolutions of the conference endorsed and ordered sent to the President were one urging that Mexico be required not to set up any race or color immigration bar for United States citizens as a condition of recognition, and one asking the President to put Colored Doctors at the head of the medical staff for Colored Veterans' Hospital at Tuskegee.

NATIONAL EQUAL RIGHTS LEAGUE TO MEET

Boston, Mass.—Rev. M. A. Shaw, president of the National Equal Rights League, issued a call this week for a meeting of the League in Holy Trinity Baptist Church, Brooklyn, N. Y., from September 26 to 29.

M. A. N. Shaw, president, Boston, Mass.; Rev. T. J. Mophins, vice-president; J. L. Neill, recording-secretary; Washington, D. C.; Wm. Monroe Trotter, corresponding-secretary, Boston, Washington, D. C.

All-Race Conference Invited to Hold Sessions in City of Chicago

Meeting Will Be Held Week of February 11th, 1924 —Commissions at Work on Program—Great Cooperation Being Given By Race Organizations.

WASHINGTON, D. C., Oct. 15.—Honorable Morris Lewis, of Chicago, Ill., has sent a formal invitation to Professor Kelly Miller, chairman of the committee of arrangements for the All-Race Conference, advising that a committee of one hundred, of which he is secretary and of which Dr. George Cleveland Hall is chairman, has been organized in Chicago to invite and entertain the All-Race Conference of America.

The executive committee of the All-Race Conference has unanimously voted to change the date and place of holding the Conference from the week of November 5, 1923, and to accept the invitation of the Committee of One Hundred of Chicago to hold the Conference in Chicago, Ill., during the week of February 11, 1924.

The details regarding the coming meeting of the All-Race Conference are in the hands of a committee of arrangements, of which Dean Miller is chairman; James L. Neill, secretary, and Prof. John R. Hawkins, treasurer.

Arrangements Made For Negro Society

Suffolk, Va.—The local arrangement committe for the Negro Organization Society has completed arrangements for the meeting of the society to be held here this month. Thru the efforts of the chairmen, Robert W. Williams and W. H. Crocker, the Academy of Music has been secured for the second and third evenings when Governor E. Lee Trinkle and R. R. Moton will speak. Other sessions will be held at the First Baptist and the A. M. E. Churches.

Negro Organization Society Meeting

Array of Eminent Speakers On Program for the Eleventh Annual Meeting

Richmond, Va.—The Eleventh Annual Meeting of the Negro Organization Society will be held in Suffolk, opening at 8 P. M., in the Pine Street A. M. E. Church and closing with a great mass meeting in the Academy of Music. Dr. Robert R. Moton to be the principal speaker, on the night of November 1st.

Among others expected to address the meeting are: Lieut. Gov. J. E. West, Dr. W. J. Clarke, of Virginia Union University, Dr. D. W. Byrd, of the Old Dominion Medical Society, Dr. Jas. E. Gregg, of Hampton Institute, President John M. Gandy, of V. N. I. & I. Institute, Dr. A. A. Graham, of the Lott Carey Fereign Mission Board and Lawyer T. C. Walker, of the State Board of Charities. Aside from the chance to hear this unusual array of speakers, this meeting will furnish an opportunity for helpful contact between representatives of churches, associations, lodges and school leagues, etc., all of whom will make reports of their work.

To enable the Society to make a larger number of substantial donations towards the erection of new schools, lengthening of terms, and increase of teachers' salaries, efforts are being exerted to raise $3000. in this meeting. To make sure of this amount member organizations are asked, if possible to send up $6, instead of $5. Send the same by delegate to Suffolk, or mail it to Richmond office before November the fifth.

Board and lodging have been arranged for in Suffolk at $2 per day. Send the names of delegates early that a good home may be reserved.

NATIONAL EQUAL RIGHTS LEAGUE IN ANNUAL MEETING

Brooklyn, Sept. 28.—The sixteenth annual meeting of the National Equal Rights league, convened at Holy Trinity church, DeKalb and Franklin Aves., Wednesday, and will end on Saturday. Many delegates from religious, fraternal and other American bodies were in attendance.

Most of the first day's session was utilized by ministers from various parts of the country, who eulogized the great work of the Rev. M. A. M. Shaw, national president of the league, who passed away at his home in Boston, Mass., Sept. 19.

The officials will elect a delegation to present resolutions to President Calvin Coolidge at the White House the early part of next week. In the resolutions it will be pointed out that the founders and some of the present national executive officers of this league had a hand in shaping the President's early political destiny during the period when he became governor of the Bay State, and now that he is chief executive of the nation, they want him to know that the league is still in existence.

Among the officers in attendance are: Rev. T. J. Moppins, Missouri, vice-president; J. L. Neill, District of Columbia, recording secretary; William Monroe Trotter, 103 Court St., Boston, Mass., corresponding secretary; M. W. Spencer, District of Columbia, treasurer; A. J. Smitherman, Massachusetts, field secretary; Rev. E. A. Abbott, this city, chaplain, and Rev. T. S. Harten, president Brooklyn branch, host of convention.

RACE PETITION---Q U S.

Read and Presented to the President In the White House, Oct. 6, 1923 By Delegation of National Equal Rights League

Adopted by 16th Annual Convention of ational Equal Rights League held in Brooklyn, N. Y., Sept. 26-29, 1923, through delegation threat elected. In behalf of the 15 million Americans of African extraction, loyal citizens, mostly born citizens.

The President, Calvin Coolidge,

White House, District of Columbia:

We, Colored Americans, finding ourselves forced to live in this, our own native country, under conditions absolutely unique for their abnormality and adverseness from those put upon any other race variety or element native or foreign-born, singled out for maltreatments, limitations, denials of privileges because of race almost none of which other racial elements receive, do, through the National Equal Rights League of Colored Americans in 16th annual session assemble in Brooklyn, N. Y., Sept. 26-29, 1923, PETITION YOU PRAY YOU;

To take cognizance of the mob murder lynching custom, steadily practiced now for 40 years with 4000 humans,

mostly of us, done to death with fiendish tortures without semblance of trial unstopped by laws or agencies of the state. We pray you to advocate and publicly declare for the Dyer Anti-Lynching Bill and to recommend it in your message to Congress. Pray tell us whether you favor it, thus giving hope to our people, and;

To take cognizance of the too long-tolerated violation of Sec. 2 of the 14th Article of the Constitution whereby illegally disfranchised adult Colored citizens are counted for the number of members of the National House of Representatives from several states respectively. We pray you, renowned for advocacy of obedience to law, to declare against this injustice, this violation of the Federal law, and urge Congress to initiate means to bring compliance with the Constitution. We pray your answer; and

To take cognizance of the segregating and herding together, apart from others, of Colored Americans in public conveyances, even in interstate commerce and transportation, a treatment normal in a Republic only for defective, diseased, criminal humane and for the lower animals, and;

To take cognizance of the refusal by the federal government to permit Colored men to enter West Point, or the federal military citizens training camps except segregated, and when applicants are sufficiently numerous to make up a unit, or permit Colored military units to be incorporated in regiments with other American soldiers, or permit these or even whole Colored regiments to be part of that region's Division. We pray you to remove this color discrimination and ask your answer, and;

To take cognizance of the failure to admit Colored youth to Annapolic or to enlist them, or permit them to become sailors, marines, seamen, or even petty officers, except in the mess or as coal passers and trimmers or as oilers, and to abolish this race discrimination. We pray your answer, and;

To free by parden or on parole the colored soldiers of the gallant 24th in Fort Leavenworth federal prison already so long for retaliation, poorly proven or not proven at all, against goading insult and provocation and insult to women of their race. We do now ask whether you will grant this special plea for clemency, and;

tion remaining from the last Southern Democratic Administration, or enlarged since, of the Colored employees of the Federal government itself in the very federal government buildings in the Executive Departments of which you are the supreme head, and to abolish it altogether by Executive order or somewise thus undoing direct humiliation and hurtful segregation of citizens by the U. S. A. itself. Most earnessly do we pray this as to your department and pray you tell us now.

PRESIDENT COOLIDGE PLEDGES PROTECTION

In response to petition and query of the National Equal Rights League at White House Chief Executive declares for governmental protection against injustice and imposition. Rev. Harten as spokesman tells of defection from G. O. P.

Washington, D. C., October 6, 1923.

At 10:15 today the delegation chosen at the 16th Annual Meeting of the National Equal Rights League held in the Holy Trinity Baptist Church, Brooklyn where Rev. T. J. Moppins of St. Louis was elected president in a strong convention, to lay before the President the redress program of the race, was received at the White House. Secretary Slemp introduced Maurice W. Spencer, National Treasurer, citizen of Deleware, to President Coolidge and he introduced the delegation consisting of Rev. L. C. Newby of Conn., Rev. C. M. Moore of Mo., J. L. Neill, Esq., National Recording Secretary of D. of C., Dr. Julia P. H. Coleman, 2nd. Vice President, of N. Y., Mrs. W. O. Taylor of Mass., Mrs. T. S. Harten of N. Y., J. Simon Scott of Conn., H. R. Adams of Penn., Rev. Thomas S. Harten, National Organizer, of N. Y. William Monroe Trotter of Mass., Rev. Geo. Frazier Miller, National President at large, of N. Y., and Isaac H. Nutter, Esq. of N. J.

The President shook hands cordially and greeted the Massachusetts delegation as home state acquaintances. He stood in front of his desk while the delegates stood in a wide circle about him.

Mr. Trotter was called on and read the "Petition Query" in conversational tone. It named lynching, Southern Congressional representation, unreduced despite, disfranchisement, Jim-Crow cars, denial of entry to West Point, Citizens Military Training Camps, except with segregation, the non-inclusion of Colored units in Army Divisions, denial of entry to Annapolis or to any class in the Navy except as coal passers, coal trimmers, oilers and the mess department. It asked pardon for the 24th. Infrantry prisoners and for an all colored staff at the Colored Veterans Hospital, for refusal to recognize Mexico unless there be no color bar to immigration, and for abolition of segregation of colored civil service employees at the National Capitol. An answer by the President was asked to each section.

THE PRESIDENT'S REPLY

Then Mr. Spencer nodded to the President who spoke deliberately and at length. After urging the race to realize others also had troubles, to gain hope from the race's own wonderful progress. Mr. Coolidge stated that he would not change from his stand in Massachusetts, that he was glad the delegation had come to get well acquainted, that the Government would dispense justice, that it would, as far as a government could, protect the race against injustice and imposition, that it would recoginize the race for political appointment when it was possible to do so. He said he wanted the race to assist the government in doing this, and assured that he was with the race in its stand for fair treatment.

"RELOCATE IN AFRICA," IS ADVICE OF SPEAKER

LOUISVILLE, Ky., Oct. 20.—During the campaign by the Universay Negro Improvement Association for 1000 new members, R. L. Poston, secretary general of New York, who is directing the campaign, is urging all who hear him to re-locate in Africa. "America soon will be too crowded for two races struggling side by side for supremacy. Re-location is the only hope whereby the Negro can realize his ambition in a peaceful way," he said.

NEGRO SANHEDRIN TO BE HELD IN FEBRUARY

(By The Associated Negro Press)

WASHINGTON, D. C., Dec. 26.—Professor Kelly Miller announced today that the Negro Sanhedrin will meet in Chicago during the week of February 11, 1924. The details of the meeting are being worked out and the program arranged. The object of the movement is to give co-ordinate and efficient expression to the aims and endeavors of the race. It will doubtless be the most important gathering of colored men which has ever taken place in this country. Local arrangements in Chicago are in the hands of a Citizens' Committee of which Morris Lewis, secretary of the N. A. A. C. P., is secretary.

National Organization—1923.

COLORED BUILDERS FORM NATIONAL ASSOCIATION.

HAMPTON INSTITUTE BUILDERS' CONFERENCE ATTRACTS MEN FORM ALABAMA TO NEW YORK.

40 Men Do $1,280,000 Business In A Year.

By Wm. Anthony Aery.

Hampton, Va., Feb.—"The National Builders' Association" was formed at the closing session of the first annual Hampton Institute builders' conference, which brought together from 37 cities and towns and from 12 schools and colleges, for three days, over eighty leading colored builders and contractors, as well as others who are interested in developing the building industry. 2-3-23

This association of employers and instructors in the building industry has the folowing objects: Dissemination of information; self improvement brough study, local organizations, and national conferences; propaganda for the training of mechanics; the fostering of all trade schools; and the placing of trade graduates.

The following officers were elected: Charles T. Russell, Richmond, president; W. T. Courtney, Atlanta, vice-president; H. Whittemore Brown, Hampton Institute, secretary-treasurer; A. L. Maloy, Philadelphia, chairman, executive committee; and C. H. Evans, Tuskegee Institute, member of executive committee.

A committee was appointed to draw up a plan of organizationH. Whittemore Brown, chairman; David H. Terry, Edward H. Spennie, Robert A. Coles, Alexander Cruz, all of Hampton Institute, and C. H. Evans, Tuskegee Institute.

The next meeting of the association will be held in conjunction with the annual Hampton Institute builder's conference, which will serve as the association's clearing house.

REPRESENTATIVE ASSEMBLY.

Members of the builders' conference were distributed from Alabama to New York. Some of the cities represented were Atlanta, Lynchburg and Roanoke, Norfolk and Suffolk, Williamsburg, Hampton and Phoebus, Richmond and Petersburg, Charlottesville, Washington, Baltimore, Philadelphia. Some of the educational institutions represented were Tuskegee Institute, Fort Valley High and Industrial Institute, Virginia Normal and Industrial Institute, Spelman Seminary, Christiansburg Institute, St. Paul Normal and Industrial Institute, Virginia Normal and Industrial Institute, Union Universitl, Va. Manual Labor School, St. Emma Industrial and Agricultural College, Gloucester Agricultural and Industrial School, Bordentown Manuel Training Industrial School, and Hampton Institute.

HAMPTON OFFERS BUILDERS' COURSE.

Dr. James E. Gregg, principal of Hampton Institute, in his address of welcome, expressed his appreciation of the co-operation which had been been given by Hampton-trained colored builders in submitting helpful ideas for the new, two-year advanced builders' course that will start in September, 1923, under the direction of H. Whittemore Brown, who is in charge of Hampton Institute's new department of building construction.

LIVE SPEAKERS: LIVE TOPICS

The conference program included the following speakers: Alexander B. Trowbridge, New York, consulting architect, Federal Reserve Board "Value and Use of Standard Plans;" Arthur A. Shurtleff, Boston, landscape architect, "Influence of Proper Placing and Good Planting;" T. Alfred Fleming, New York, National Board of Fire Underwriters, "Fire Prevention and Fire Resistive Construction;" Frank R. Walker, Chicago, contractor, text book writer, and lecturer, "Cost Accounting and Estimating;" Raymond F. Bryant, Stamford, Conn., production engineer, "Manufacture and Selection of Hardware;" Dudley F. Holtman, Washington, D. C., "Manufacture and use of Lumber;" Irving H. Cowdrey, Cambridge, Mass., Massachusetts Institute of Technology, "Relation of the Testing Laboratory to the Building Trades;" W. C. Davis, New York, "Gypsum Products," C. B. Bryant, Washington, D. C., "Concrete Products;" and J. C. Pearson, Washington, D. C., U. S. Bureau of Standards, "Recent Developments in Concrete Houses."

The speakers used lantern slides and motion pictures, as well as exhibits of materials, to drive home their messages. H. Whittemore Brown, who was on charge of this builders' conference, arranged a series of demonstrations to show the value and use of modern methods and standard materials in building construction. In this work he had the co-operation of manufacturers and the Hampton Institute Trade School staff of instructors and student tradesmen.

COLORED BUILDERS MAKE GOOD

Among the conference members were forty colored contractors, who during the past year completed work to the total $1,280,000.

Albert Kahn, of Boston, prominent merchant and manufacturer, whose gifts have made possible the establishment of the Hampton advanced builders' course and the new department of building construction, with its service bureau and short courses in cost accounting, estimating, use of standard plans, materials of construction, mathematics, and strength of materials, was present and expressed the hope that this builders' conference would prove helpful, not only to those in attendanc but also to those living in disant places. He expressed his appreciation of the co operation of many groups that had made the first conference a success.

LETTER CARRIERS ORGANIZE ASSN.

Savannah Tribune
Savannah, Ga.

Letter carriers from all parts of the state met in Augusta Feb. 22nd and organized a state association. The organization was perfected in the U. S. Court room in the Post Office building and was presided over by M. B. Branham of Savannah, who is State Vice President of the National Association of Letter Carriers.

A very elaborate program was arranged by the Augusta local branch, the most interesting feature of which was the address by the Postmaster of Augusta. 3-1-23

After the regular organization and the installation of officers, the delegation motored out to Clyde Park and was served with an old style barbecue. All drinks were furnished by the Chero Cola Bottling Co., and every delegate was presented a box of candy by the Hollingsworth Candy Co. The local branch was represented by S. A. King, A. P. Pope, N. A. Braham and Morgan Bedgood. Savannah was choosen for the first convention which will be held July 4th.

DATE SET FOR NEGRO UNITY CONFERENCE

New York Amsterdam News
2-7-23

National Equal Rights League President and Kelly Miller Announce Feb. 23 and 24 For Preliminary Confab.

TO BE HELD IN N. Y. C.

All Colored Organizations Invited to Participate in Work Preceeding Calling of General Conference.

Dr. M. A. N Shaw, president of the National Equal Rights League, which simultaneously with Kelly Miller issued a call for a United Negro Front Conference, announced last night as he left this city for Boston that the preliminary negotiations for a United Front Conference have been successfully concluded and the dates of March 23 and 24 have been set

Dr. Shaw has been in conference with the heads of the African Blood Brotherhood, the Race Congress, the International Uplift League and with Professor Kelly Miller, and reports perfect agreement as to the necessity and purpose of a United Front Conference.

Dr. Shaw reported that he was advised by Professor Miller that the National Association for the Advancement of Colored People had decided to accept the invitation and participate in the effort to realize a strong United Front with which to meet the onslaughts of the enemies of the race.

The preliminary conference on March 23 and 24 will be participated in by the National Equal Rights League, the N. A. A. C. P., the African Blood Brotherhood, the International Uplift League and one or two other organizations, with Professor Kelly Miller and a few other outstanding individuals. The purpose of the preliminary conference will be to draw up an invitation to be signed by all of the participating organizations to the big conference which will include all Negro organizations. The preliminary conference will also draw up an agenda for the big conference.

President of N. A. Of Tailors Resigns

New York News
3/10/23

BURLINGTON, N. C., March 10.—Mr. George E. Reynolds of Philadelphia, Pa., president of the National Association of Negro Tailors and Dressmakers of America, has tendered his resignation to the office of the National Executive Secretary to become effective at once. Mr. Reynolds has been in very bad health since last year's convention, held in the city of Washington, D. C. It is recalled that Mr. Reynolds left the convention last year before the meeting was over because he had taken sick and had to leave at once for his home in Philadelphia, Pa. The association admits that it has lost a good president. Mr. Reynolds will still be a member of the association and will advise the officials of the organization in every way possible. Mr. B. A. Jones, the first vice-president of the association, who lives in Chicago and Birmingham, Ala., in all probability will become president. The constitution provides that the first vice-president shall serve in case of the inability of the president to serve. Although the National Executive Committee may have a word to say, the committee is composed of the following men: E. H. Clark, chairman, New York City; H. H. Hare, New York City; Robert L. Owens, Philadelphia, Pa.; R. S. Poole, Henderson, N. C.; George W. Allen, Charleston, S. C.; H. Tolbert, Brinkley, Ark; Samuel B. Coles, Washington, D. C.; Thomas A. Scott, Washington, D. C.; C. J. Speedwell, Detroit, Mich.; Charles W. Long, Philadelphia, Pa.; Cooper, Washington, D. C.; T. A. Burton, Baltimore, Md.

BALTIMORE, MD. EVE. SUN
APRIL 5, 1923

URGES PRESERVATION OF NEGRO TRADITIONS

Dr. Woodson, At Colored Conference, Seeks To Stimulate Historical Research.

Negro educators representing many various movements for the betterment of the negro race are attending the two-

oay conference of the Association for the Study of Negro Life and History, which began today at Morgan College.

The main object of the conference is to stimulate interest in the study of the negro race of various periods and the collection and preservation of negro history and folklore. A round-table discussion of plans by which the aims of the conference may be accomplished was scheduled to be held at Morgan College this afternoon by members of the association and the faculty.

Sketches Negro History.

Dr. Carter G. Woodson, of Washington, secretary of the association, spoke at the opening session at Morgan College, sketching the history of the colored race before the Civil War and up to the reconstruction period following the war.

Dr. Morgan said that in the year 1860, before the beginning of the Civil War, statistics showed that there were 488,000 free negroes in the country.

Negro history, he declared, is rich in folklore, songs and traditions, which he emphasized should be collected through research, studied and preserved in order that the history of the race may be brought out in the proper manner.

Tells Of Recent Donations.

Dr. Woodson declared that through recent donations, totaling $50,000, from the Carnegie Foundation and the Lawrence Spellman Rockefeller Memorial, it is now possible for the association to carry out its program of research into the history of the race. He emphasized the importance of training young negro men for the study of negro life and history and told of the three fellowships of $500 a year each which have been provided for this purpose. A prize of $200 has been offered for the best collection of tales, riddles and proverbs pertaining to the negro race.

SANHEDRIN POSTPONED UNTIL FEBRUARY 11

St. Louis Argus

Preliminary Work Too Heavy For The November Conference As At First Planned.

St. Louis, Mo.

Associated Negro Press.

WASHINGTON, D. C., Oct. 17.—The Sanhedrin or All Race Conference has been postponed from the week of November 5th to February 11, 1924, it was announced by Prof. Kelly Miller here this week. Prof. Miller stated that the All Race Conference Committee met and decided that while the meeting would be held in Chicago as planned, that on account "of the enormous amount of preliminary work this change of date was necessary." Prof. Miller said that unusual interest was being exhibited throughout the country and stated that "we are looking for a great meeting with far-reaching outcome in February.

10-19-23

HISTORICAL ASSOCIATION TO PROMOTE HARMONY BETWEEN THE RACES BY ACQUAINTING THE ONE WITH THE OTHER

Atlanta Independent

Atlanta, Ga.

Harmony between the races by interpreting the one to the other is to be the keynote of the annual meeting of the association for the Study of Negro Life and History, to be convened in Atlanta, Georgia, on the 25th and 26th of this month. "Ye shall know the truth and the truth will make you free" has been exemplified in this effort to publish to the world the significant achievements of the Negro contrasted with the best elements of the civilizations of other races.

Dr. C. G. Woodson, the director of the association, does not believe that everything is to be gained by the mutual recrimination and vilification in which leaders of both races too often indulge. Heeding the exhortion "Come and let us reason together" he has enlisted the support of many thinkers of the North and South, who believe that a scientific presentation of the claims of both races will do more for the readjustment of their differences than all the firebrands which have been or will be hurled from either side of the controversy. Many white persons have said that they have changed their attitude toward the Negro since they have learned from the publications of the association so many significant achievements to the credit of the race. 10-4-'23,

The association urges the minister to warn the people against the dire calamities which must inevitably result from racial antipathy kept alive by ill-designed propaganda. This society entreats the press to array itself against the publication of inflamnatory matter which easily destroys the peace of communities before truth can get a hearing. The cause appeals also to teachers for their co-operation in using facts scientifically set forth to eradicate from the minds of the youth that bias which stifles the development of liberal-mindedness and so narrows one's vision as to blind him to the beauty of the world and the good in everything. This organization solicits further the support of professional and business men whose influence properly exerted may do as many as any other group in develcping in the public mind a sane attitude toward social problems.

This has been the appeal of the association during the last eight years since its organization in 1915. Though discouraged by numerous difficult problems, the association has steadily grown from the inpecunious position of no income at all to that of revenue amounting to about $20,000 a year, from an occasional investigation to that of serious research work prosecuted by a staff of well trained scholars permanently employed to devote all of their time to this all important problem of unearthing the salient facts of Négro life and history that the race may not become a negligible factor in the thought of the world.

Representatives from club studying under the direction of the association are expected to attend and schools are urged to send teachers desirious of knowing more about the Negro and to learn the proper methods of disseminating such information. Any person with an intelligent interest in the race will be welcomed as an active participant in the deliberations of this only organized body in the world devoted exclusively to the scientific treatment of the record of the Negro.

The day sessions will be held at the various schools in Atlanta and the evening sessions at the Wheat Street Baptist Church. On the program will appear such distinguished speakers as Mr. Eugene Kinkle Jones, executive secretary of the Urban League; Dr. George E. Haynes, secretary of the race commission of the federal council of the churches of Christ in America; President Lucy H. Tapley, of Spelman Seminary; President John Hope, of Morehouse College; Professor E. Franklin Frazier, of the School of Social Workers; Dr. Peter J. Bryant, of the Wheat Street Baptist Church; Mr. A. A. Taylor, an associate investigator of the association; Dr. C. G. Woodson the director of the association; Dr. James H. Dillard, of the John F. Slater fund and Bishop John Hurst of the A. M. E. Church.

Dr. W. E. B. DuBois and Dr. R. R. Moton have been invited also to deliver addresses.

The association has already achieved much. For eight years it has published the Journal of Negro History in which have appeared more than 4,000 pages of valuable documents and scholarly dissertations by some of the most learned men of our time. Inasmuch as this magazine circulates as a serious library publication throughout the civilized world, it has directed the attention of a large number of thinkers to the Study of the Negro as a neglected field. Furthermore, it has demonstrated the possibility and the wisdom of approaching the question in a dispassionate way.

The administrative staff consists of the following: Professor John R. Hawkins, president; Mr. S. W. Rutherford, secretary-treasurer, and Dr. Carter G. Woodson, director of research and editor, together with these members of the executive council; Mr. Julius Rosenwald, of Chicago; President Henry C. King, of Oberlin College; Dr. James H. Willard, of the John F. Slater fund; Mr. R. R. Church, of Memphis; Bishop R. A. Carter, of the C. M. E. Church; Professor Carl Russel Fish, of the University of Wisconsin; Professor E. A. Hooton, of Harvard University; Bishop John Hurst, of the A. M. E. Church; Mr. A. L. ackson, of the Chicago Defender; Professor Franz Boas, of Columbia University; Bishop R. E. Jones, of the M. E. Church; President Clement Richardson, of Western College, and Dr. Robert C. Woods, of Virginia Seminary.

NATIONAL SOCIOLOGICAL SOCIETY TO MEET

Washington Tribune Washington, D.C.

The National Sociological Society of which Prof. Jesse Lawson is president, will hold a conference on racial harmony at Lincoln Temple Congregational Church, September 20, 21 and 22. 9-13-23

In speaking of the coming conference, President Lawson said, "for more than a half century annual appeals have been made to Congress and the National Administration at Washington for the enactment of some law to protect colored citizens in the enjoyment of their freedom and the exercise of their Constitutional rights, but the appeals have been made in vain. Promises have been made at National Conventions and from the huslings in the political campaigns, but nothing substantial has been done by Congress to remedy the existing evil. Roasting alive and burning of human beings at the stake had had no effect on the representatives of the American republic. Our prayers, our tears, our entreaties have all been in vain before the Congress of the United States. Despairing of ever receiving any redress for the National Government, we now turn aside to the States with brighter prospects of success."

The conference will hold day and evening sessions. Many prominent speakers will address the body.

NEW OFFICERS OF THE EQUAL RIGHTS LEAGUE

Negro World

The sixteenth annual convention of the National Equal Rights League, which has been in session at the Holy Trinity Baptist Church, De Kalb and Franklin avenues, Brooklyn, elected the following officers: 10-13-23

Rev. J. T. Moppins, Missouri, president; Rev. G. F. Miller, New York, vice-president at large; William A. Sinclair, Pennsylvania; Julia A. Coleman, District of Columbia, and Rev. L. C. Newby, Connecticut, vice-presidents; William M. Trotter, Massachusetts, corresponding secretary, and N. W. Pollard, New Jersey, assistant; James S. Neil, District of Columbia, recording secretary, and Charles Johnson, New York, assistant; Maurice W. Spencer, District of Columbia, treasurer; Rev. Thomas S. Harten, pastor of Holy Trinity Church, national organizer; J. W. Hill, Massachusetts, national chaplain; Rev. C. C. Weathers, New Jersey, sergeant-at-arms; Dr. D. N. Campbell, New York, auditor; Monroe Mason, Massachusetts, director of publicity.

National Organization—1923 I

Sherrill Says Yes for the Universal Negro Improvement Association—Education, Refinement, Culture and Wealth Will Not Solve the Race Problem—Can Be Solved and Negroes Will Live in America, Retaining Their Racial Identity—But Solution Must Be Gone at in the Right Way

PROBLEM MUST BE SOLVED FOR THE NEGRO IN AMERICA AS IT IS SOLVED FOR THE JAP IN AMERICA AND FOR OTHER PEOPLE LIVING UNDER FOREIGN FLAGS—THE U. N. I. A. IS OFFERING THE SOLUTION—IS TELLING BLACK MEN TO LINK UP TOGETHER IN ALL PARTS OF THE WORLD—ESTABLISH A MIGHTY GOVERNMENT IN AFRICA SECOND TO NONE IN THE WORLD—A BIG JOB THAT WILL REQUIRE HUNDREDS OF YEARS—FOUNDATION IS NOW BEING LAID

Negro World-New York 3-31-23

Poston Calls Attention to Negroes Who Are Trying to Flee the Race—Those Who So Desire Ought to Be Dead—Capt. Gaines and Lady Davis Stir Audience With Wonderful Speeches—Great Enthusiasm Manifested

LIBERTY HALL, New York, Sunday Night, March 25, 1923.—Ideal weather prevailing today, the members, friends and sympathizers of the Universal Negro Improvement Association turned out in large numbers and packed Liberty Hall almost to the doors. The usual manifestation of interest and enthusiasm for the cause was in evidence, despite the fact that the leading spirit of the organization, Hon. Marcus Garvey, was absent, visiting other divisions in different parts of the country, but his bust, placed in a conspicuous position on the rostrum, seemed to stand forth as his silent messenger conveying the inspiration to the vast audience which he himself would have imparted if he were present—an inspiration that has been the means of bringing into the folds of the association the millions that now comprise its membership in different parts of the world, and whose hearts beat in unison for an organization that has caused the world to look upon the Negro with a different perspective and caused the Negro to place a higher estimate upon himself, believing in his own innate powers to accomplish what other races have accomplished in the way of government by building up on the continent of Africa a government of Negroes, by Negroes and for Negroes that will challenge the admiration and respect of the world and afford protection to every member of the race in the nethermost parts of the world.

The Second Vice-President and Titular Leader of American Negroes, Hon. William B. Sherrill, took the chair in the President General's absence and with his usual eloquence and fervid oratory stirred the gathering with a remarkable speech on the subject of "The Race Question in America."

The Futility of Education (?)

After showing from different phases the existence of the race problem in America, the causes which have produced it and the growing intensity of the problem, Mr. Sherrill pointed out the futility of some of the means which have been suggested as a solution of the problem. Some have declared, said he, that education will solve the problem; that when the Negro has become educated and refined and cultured you will see the race problem disappearing. But, said Mr. Sherrill, we have educated Negroes until we have about three million students in the various schools and colleges in this country, being instructed by more than 100,000 Negro teachers, and yet we find the race question, instead of lightening, getting heavier upon the shoulders of the black man. Some have said, teach the Negro how to use his hands efficiently and when the Negro becomes efficient industrially then the white man will be disposed to accept him and respect him and listen when he speaks. But, said Mr. Sherrill, Booker Washington wore out his life educating Negroes, until today we have two institutions in this country, together with lots of other minor institutions, which are engaged in the specific work of educating Negroes industrially, but, through the introduction and machinations of white labor unions, we find all over the country capable Negro men skilled in the various fields of industry and in mechanical arts barred from certain places of work and compelled to work as cooks and waiters and at various other jobs when he is fully capable of taking his place in the industry of the country. Some said the Negro should get financial strength by building his own commercial institutions, but, said Mr. Sherrill, this is a white man's country, and the white man in America will not permit the Negro to develop a large financial strength that will threaten his (the white man's) strength. He further proved the futility of the suggestion of politics as a remedy for the race problem, and then declared that the U. N. I. A. is an organization that has come forward to answer the question. It says: "Black man, you are not going to solve your problem here in America until you join hands with the West Indian Negro and the Negro of Central and South America, and with the African Negro; roll up your sleeves and go into Africa, cut down her trees as you have cut down the trees of America; bridge her streams as you have bridged the streams of America; tunnel her mountains as you have tunneled the mountains of America; lay down your lives for her flag as you have laid down your lives for the Stars and Stripes, and establish a mighty government second to none in the world." The U. N. I. A., he concluded, was the organization that was instilling pride in the hearts of Negroes and giving the younger generations the same aspirations that other races have. "Our efforts," he said, "will be crowned with success, for God Almighty has looked down upon this movement; He is in favor of this movement, and, even though the leaders fall, God Himself will carry us on to victory."

Carnegie Hall, March 27

The other speakers were Hon. R. L. Poston, Capt. C. E. Gaines and Lady Henrietta Vinton Davis. The usual announcements were made, the most important being the big meeting to be held at Carnegie Hall on Tuesday, March 27, at which Hon. Marcus Garvey will deliver one of his greatest speeches expounding the principles of the association.

Following are the speeches:

HON. R. L. POSTON SPEAKS

Hon. R. L. Poston spoke as follows: There are some Negroes who are ashamed of the race to which you and I belong, and I think it is about time that we got ashamed of them. There are really a class of Negroes who think that, like alfalfa, we must be sown among the white race to grow. This question is becoming a serious question with me and it ought to be a serious question with forward-thinking Negroes throughout the world. Whether we can live independently as a great race, whether we can preserve our racial identity and yet achieve is something for you to think about if we are to advance in this country as a race; if we are to redeem our motherland, Africa.

Negroes Ashamed of Their Race

I had an experience ten years ago when I was going from Washington, D. C., to Boston, Mass. There was with me a young man—a friend of mine—of very light complexion—so light you could hardly take him to be a colored man; but at that time he thought just as I thought; he was imbued with the same racial feeling that I was imbued with; he was burning with the desire to do something to help this race of ours. We went into a restaurant there and it happened that the proprietor of this restaurant was somewhat prejudiced and when my friend and I sat down he did not serve me. I had expected to see my friend get up and come out of the restaurant, because he had always thought on these matters just as I thought; but instead of coming out of the restaurant he remained and at his meal and then came out, and he said to me: "I have an idea; what is the need of my being colored? What is the need of my suffering all of this segregation and proscription when I don't have to do it; I can be a white man and I think it best to be." And he asked me what I thought about it. I was surprised at the statement coming from my friend; he meant that he was ready to pass on over. I said to him: "I presume you realize just what you are saying; I presume you should realize the great denial you are making," adding "The man who abused your mother didn't stop to see whether you were a boy or girl; he was at liberty to ignore her and would not raise his hat to her today if he was to see her upon the street; the kindly blood that mothered you was the blood of Ethiopia; you secured your education from the sweat and toil of that mother who brought you into being almost at the very doors of death. If you pass over, you know that if that mother came to visit you in Boston you must deny her, and what are you going to do?" That was my answer—"if you wish to go over, go ahead and God bless you; goodbye," and I shook the dust off my feet from that day so far as he was concerned.

The Pride of Blood

I am here to tell you tonight that there are hundreds of thousands of that kind in this country and in other places that the strong hand of justice must be raised against. No matter what percentage of Negro blood is in the veins of a man, I think he has a right to be proud of that blood.

Those who make up this association, no matter what their complexions may be, no matter how light or dark, they are proud of the blood of Ethiopia in their veins. Those who are ashamed of their black blood are ashamed of all the accomplishments of history—that blood that gave to the world music. Most of the things worth while come out of Ethiopia, and the man who would look with scorn upon that blood ought to be dead. (Applause.)

We are a great people. That His Excellency, Marcus Garvey, has been saying from this rostrum and from hundreds of others throughout the country. You must learn your history of the past in order that you may bring back the glories of ancient Ethiopia; but there are a great many of us who are helping the system that would degrade us; and in all seriousness and in all sincerity I want to ask you to quit it. Don't you know when you go too far with the paint brush you cater to that system? What is the idea of so much straight hair? They say everybody is doing it and it makes you look pretty, but every time you do it you are making it mighty hard for us who would like to teach the younger generation that God made no mistake when He brought them into being. I wish another Madame Walker would come upon the scene, and I wish this Madame Walker would discover some new way of kinking the hair beautiful. In all seriousness, if you are to help us put over this program you are going to have to seriously consider these things; you are going to have to find your ideal of beauty within the race.

LADY DAVIS SPEAKS

Lady Henrietta Vinton Davis was the next speaker, and said the enemies are at work trying to divide the Universal Negro Improvement Association.

The emissaries are busy among our people and especially among the members of the New York local, trying to divide them, but we say to all enemies "United we stand, and divided we fall." Let us not be running both ways; it is impossible for human beings to do that; you have either got to go one way or the other; you are either for us or against us. "I am telling the New York local," she said, "beware of the enemy who, with dulcet tones, tries to disintegrate your mind. This is the time of all times in the provement Association when we should stand united." Very recently she had read of a belated tribute to a teacher. This man was writing of a teacher whom he had forgotten and what history of the Universal Negro Im-

brought this teacher to his memory was reading the death notice of him; and she thought of how many of us forget our teachers—forget those who instill in our minds high ideas and high ideals, and she continued, "I think of the 6,000,000 Negroes belonging to the Universal Negro Improvement Association as teachers; and I think of that greatest of all teachers among us, the Hon. Marcus Garvey. (Applause.) He has taught the Negro people of the world a high ideal, he has taught manhood and womanhood; he has taught loyalty and fidelity to a principle; he has taught the Negro to hope for Africa and so we should never forget that teacher, the Hon. Marcus Garvey. The members of the Universal Negro Improvement Association are to teach the 400,000,000 Negroes of the world the lesson that has been taught to them by the Hon. Marcus Garvey. So let us pass along this lesson until all of the 400,000,000 Negroes shall have learned it and learned it well. Let us not pause; let us not falter until we have accomplished the hope of the Negro people of the world—a free and redeemed Africa."

CAPT. GAINES SPEAKS

Capt. Gaines made an earnest and forceful appeal for steadfastness in upholding the principles of and supporting the Universal Negro Improvement Association. It seems, said he, that the majority of Negroes not in the United States, but in New York, have become used to the things in the association, and the association has become used to them, and it seems now that they are tired and want to stop; but, he added, there is nothing in this world, there is no power in this world that can give you the freedom—the physical freedom that the Universal Negro Improvement Association can. The association is going to be brought to the place in New York all over this country where we shall produce a hundredfold the year round; it can be done and the Negroes of this city must set the pace for the Negroes of the world, and if this division did not produce a hundredfold there are other divisions in the United States that are coming along and eventually take your place. As the New York division is the mother of this organization and as it sets the pace for the other organizations and have given the ABC to the other organizations of the world, it is an imposition on the true and tried members of this division for you to lie down on them. "I want you to understand," he ejaculated, "that this organization is here to stay and that no power on this side of heaven or hell shall stop the progress of the Universal Negro Improvement Association. (Applause.) We do not care anything about the opposition to this organization; we can not help from what source it comes, the association is here to stay, and if every member of the Executive Council were to die tonight the association would go on just the same as though we had never been born, because the association is giving birth to new executive officers every day in New York City and all over the world. The Universal Negro Improvement Association shall not die because we so determined when we put our hands on the Bible and swore to the Omnipotent God that we would stand by the organization. This organization is an organization where a principle is at stake—where the welfare of our children and children's children is at stake."

Further on Capt. Gaines said there was no use of Negroes talking politics and believing that it will help them, for this is a white man's country. The judges are white; the jurors are white; the Ku Klux Klan is white, and how in the name of God did we expect to get anything when the country is white. The thing to do is to join with the Universal Negro Improvement Association in building up a home in Africa which will protect us and demand for us our rights in all parts of the world.

Hon. William Sherrill Speaks

Hon. William L. Sherrill spoke on the subject, "The American Race Question." As years come and years go this vexed question forces itself upon the American people, white as well as black, to such a degree and extent that, say or think what we will or may, the rapid growth of the Negro economically and educationally is demanding a solution of the question which works with more rapidity than the slow and disgraceful process of miscegenation. Before I proceed further it might be expedient for us to find out whether there is in America a race question.

Is There a Race Question in America?

There are some among us who say there is no race question in America. They say it is not a question of race or color; it is not a question of whether a man is white or black; they say it is only a question of his educational qualification or of his economic condition. They say that when the Negro becomes educated, refined and cultured and when the Negro has got hold of wealth there will be in America no race question. I do not think I need to take very much time to answer that. I do not think it requires very much logic to prove to those of us who are wide awake that there is a race question, and it is a question of whether you are black or white. You have only to take a trip through the Southland; you have only to see the filthy jimcrow car set apart for you; you have only to hear the yelp of bloodhounds on the trail of innocent Negroes; you have only to read of the lynchings. You do not have to go that far; you have only to walk around New York city and keep your eyes open and see the cultured Negro men and women who have passed through some of the best schools and colleges of the country being barred from certain public places and not being admitted into certain factories and corporations, not because they are inefficient but simply because God saw fit to make them members of the Negro race. And when you see these things you will not only conclude that it is a question of race, but that it is a question that is growing more potent and graver each day.

Then we have another group that says, "Yes, there is in America a race question," but they say there is no need of Negroes wearing out their lives and spending their money and time trying to solve this question. They say that as long as Negroes remain Negroes and as long as whites remain whites there is going to be a certain status set apart for Negroes different from that set apart for whites. They say that the problem cannot be solved and consequently they go about their daily tasks giving but little consideration to the race question, for to them all efforts seem in vain. But the race problem in America can be solved and Negroes will live in America, retaining their racial identity, side by side with the white man, if black men go at the solution in the right way.

The Race Problem Can Be Solved

The race problem will be solved for the Negro in America just as the race problem is solved for the Jap in America and just as it is solved for all other people who travel in foreign lands or live under foreign flags or become citizens of foreign countries, when the black man has gone to the bottom and done what the Universal Negro Improvement Association is constantly preaching that the Negro should do—establish for himself an autonomy of his own that will be strong enough and powerful enough to protect him in America as well as in the republic that he establishes. The race problem will be solved and black men will be able to live as comfortably in Georgia or Alabama or Mississippi as they will be able to live on the banks of the Nile or in the valley of the Congo.

Then there is another group among us who seem to be a bit indifferent to this extent; they do not know whether or not the race problem can be solved, but they are simply tired of hearing so much talk about this problem. We have got a class of people among us who do not read any race literature; they will tell you "I do not read the Chicago Defender or the Negro World or The Crisis, because I am tired of hearing so much talk about the race problem; I am tired of hearing Negroes forever and eternally talking about suffering and segregation and humiliation of this race; why don't Negroes talk on subjects more philosophical, subjects more elevating, subjects more pleasing, instead of forever and eternally talking and preaching and singing and orating and painting about the sufferings of their race?"

With that class I sympathize, for I, too, am tired of hearing so much talk about the race problem. The talking of the suffering and the burdens of my race is not music to my ears. Negro editors are tired of writing editorials; Negro painters are tired of painting pictures; Negro musicians are tired of composing songs; Negro preachers are tired of preaching sermons on the sufferings and cruelties meted out to their race. I would rather talk to you tonight on the glories of American democracy instead of the shame. I would rather speak to you tonight on the joys of being a black American citizen instead of the sorrows; I would rather speak to you tonight on the advantages awarded Negroes in American democracy instead of the disadvantages. Negro orators would rather speak on another subject; Negro preachers would rather preach from other themes; Negro painters would rather paint other pictures, but, knowing as they do the sufferings of their race, knowing as they do the status of the black man in America; knowing as they do what black mothers undergo day in and day out and what black fathers bear, they cannot hold their peace; they must speak, for if we of this generation fail to speak—rocks in the mountains will cry out—the babes in the cradles will speak, while unborn generations will curse and damn our very existence. Negro teachers, Negro singers, Negro painters, Negro preachers would rather teach and sing and paint and speak of something more beautiful, but how can they when the vile odors from filthy Jim Crow cars constantly stifle them? How can they when being barred out of public places and being denied certain public privileges enrage them? how can they when falling timbers from their burning homes set off by the angry mobs constantly frighten them; when the lynchers' rope about their necks all but strangle them? Under those conditions, how can black men have but one subject upon their minds—but one picture in their minds? How can they have but one song in their hearts? As long as God gives me the breath to speak, the foresight to see and the wisdom to understand I will stand up in the face of all opposition, in the face of hell itself, and speak the truth for my people as I see it. (Applause.)

Not a New Thing

Race problems are by no means new; all nations are of mixed origin because at some stage in their development they were compelled to deal with the troublesome race problem. India, Mesopotamia, Palestine, Greece, Rome, Italy and France, all in the beginning had the vexed race problems which were solved through the process of amalgamation resulting in a oneness of character, aspirations and ideals, while Austria and Russia, together with Australia, America and Africa, find themselves face to face with these vexing problems today. If man were more civilized; if he had reached that point in his development where he could practice Christianity instead of simply preaching it; if he had reached that point in his development where he could accept all humanity as members of the same common family and practice the golden rule "As ye would that men should do to you, do ye even so unto them," there would be no such thing as race problems. But man is so far from being civilized, so far from being able to practice Christianity. He retains at this time so much of the brute that whenever and wherever two or more races of distinct racial type are forced to live together in the same territory, massacres, race riots and lynchings break out and continue until the weaker race is either annihilated or absorbed by the stronger.

The mere fact that two races are forced to live together in the same country does not of itself produce a race problem. The race problem comes only when the weaker race has a desire to enjoy those things enjoyed by the stronger. As long as the weaker race is willing to be used by the stronger or is willing to submit to the wishes of the stronger and feels that it has not the right to aspire to the things the stronger aspires to, there is no race problem. The problem comes when the weaker desires to enjoy those things enjoyed by the stronger. Sixty-odd years ago there was no race problem in America, although there were 4,000,000 Negroes in America—just about the same proportion of Negroes to white as the fifteen millions are today. There was no race problem at that time, because the Negro in slavery at that time did not think that he should aspire to the things aspired to by his master; he accepted his position as though that position was given him by God Himself; his only hope and desire was to be an efficient and faithful slave. But God moved in the black man's favor, forced Lincoln to break the shackles which bound him. Negroes came forth from slavery and rubbed their heads against university walls. They began to raise themselves from the depths of degradation to which they had been

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pushed; they came forth and began to earn a living by the sweat of their brows; they began saving their money, buying property and educating their children, until today we have millions of educated, refined Negro men and women aspiring to the same things their masters aspired to. Today the Negro is no longer content to be a slave or serf or peon; today the Negro is no longer content to be a foot mat or under dog; today the Negro wants a home as beautiful as that enjoyed by any other race; he wants the same opportunity and privileges; he is beginning to have a desire for those things his master has enjoyed for several hundred years. He wants to be a mayor, he wants to be an alderman. Today the Negro wants every right and privilege enjoyed by other men. These are things enjoyed by the stronger race, and the moment that the weaker race begins to want that which is enjoyed by the stronger, there develops a race problem.

What the Race Problem Means

Now, this race problem is different as the white man faces it from what it is when you face it. Do you know what the race problem means to the white race? When the white race thinks of the race problem it thinks of it only in these terms: How can we keep the Negro from enjoying the things we enjoy? If that was not the case the problem would long have been settled in America, for you would have been given every opportunity to take your place in American life and American democracy. But the problem that faces him is, How can we compel this man who once was a slave to keep a certain position that we have made for him? How can we compel him to continue to move in circles we ourselves have prescribed? But when the Negro faces this question it is faced just from the opposite angle. The Negro faces the question asking, How can I enjoy those things enjoyed by other men? How can I enjoy wealth and power? How can I enjoy social position and government? How can I enjoy those things enjoyed by mankind in general? Now as the white man struggles with his race problem, his struggle is to keep the Negro in a certain place; as the Negro struggles with this problem, his struggle is to shake loose from those bonds placed upon him by his masters.

The Remedy

Many have come on the scene with remedies for the race problem in America. Some have come forward and said: "All you have got to do to solve the problem in America is to educate the Negro. When the Negro has become educated and refined, when the Negro has become cultured, then you will see the race problem disappearing." But we have educated Negroes until we have about three million students in the various schools and colleges in this country being instructed by more than 100,000 Negro teachers, and yet we find the race question, instead of lightening, getting heavier upon the shoulders of the black man. They say: The thing you have got to do is to teach the Negro how to use his hand efficiently, and when the Negro becomes efficient industrially, then the white man will be disposed to accept him and respect him and listen when he speaks. Booker Washington wore out his life educating Negroes, until today we have two institutions in this country, together with lots of other minor institutions, which are engaged in the specific work of educating the hands of Negroes. But what has happened? Just about the time we began to turn out thousands of Negro mechanics, Negro electricians, shoe cobblers and Negroes in various fields of industry, white labor unions came on the scene, dominated by prejudice, organizing white men and barring from that list of working men black men. Many of these unions failed to even allow the Negro to become members of the unions, and when black men did become members of the union, white men doing the hiring, many times hired the white union men in preference to the black men. Therefore we see all over the country efficient, capable, Negro men skilled in the various fields of industry, in the various fields of mechanical art, barred from certain places of work, and we see them compelled to work as cooks and waiters and various other jobs, when they are fully capable of taking their place in the industries of the country. Some come forward and say the black man should establish in this country his own factories, build his own commercial institutions, and when he has done that and made himself a gigantic financial strength, then the white man will be compelled to listen when the Negro speaks, and respect him as a man. But in that conclusion there was one thing left out, namely, that this country is a white man's country.

Now I want you to understand me when I say that America is a white man's country I do not say that the Negro has no right to it. I am not arguing how the white man got it—whether he stole it or whether it was given to him. I am not arguing the fact that Negroes have not spent their life's blood and contributed their money to the upbuilding and upkeep of this country. I know the record of Negroes in America. I know that black men have tunneled mountains, bridged streams and helped to make this country blossom like a rose. Nevertheless, I say again, it is a white man's country because, regardless of whether he stole it or took it by force, he dominates everything in this country, and, regardless of the fact that the Negro may have a moral right to it, the Negro can go only so far and no farther. A black man can go only as far as the other fellow wants him to go. The white man in America is not going to permit the Negro to develop a large financial strength; he will allow you to develop to a certain point, but no farther. When you reach that point where you begin to threaten his own financial strength, something is going to be brought about to slacken your pace. This was illustrated in the East St. Louis riots, the Tulsa riot and the Chicago riot, which arose because Negroes threatened white men's jobs.

So, in our calculation, we have got to take in that phase of the question that we are living in the hands of a white civilization and they are not going to permit the Negro to be strong enough financially in order that he might dictate the policies of his race.

Some have said that the solution of the problem will be for the Negro to enter politics. Putting certain laws on the statute books can not solve the problem. Here in America we have laws on the statute books now that would permit Negroes to enjoy more rights in the South than they are now enjoying if these laws are enforced; but regardless of what laws are put on the statute books Negroes will not enjoy certain privileges. Take New York. In New York you have every political right as anybody else has and yet in New York discrimination and segregation goes on every day, and you will always be segregated and discriminated against as long as the white man holds sway, regardless of laws that we pass.

Then we have another class who says that "after a while the white man's heart is going to soften; after a while the white man is going to change his attitude and become very sorry for the way he treated us; he is going to change and give Negroes privileges and opportunities for which they have begged and pleaded." But let me tell you that the white man is by nature a cold-blooded being; the white man is not a spiritual being. The reason why the Negro is so patient or long-suffering is because the Negro is by nature a spiritual being. Take the white man's civilization. In his civilization the white man has not produced any great art. It takes spiritual beings to produce art. The white man has not produced any great literature; it takes spiritual beings to produce great literature; the white man has not produced any great religion; no one religion that we have in the world was given to the world by the white man; all the religions that the world has today are religions given by the darker peoples of the world, and the white man has simply usurped and used them to his advantage in enslaving the other peoples of the world. In keeping with the white man's nature he has only been able to give civilization science which carries with it force and power which he worships.

The U. N. I. A. Answering the Question

The Universal Negro Improvement Association is an organization that has come forward to answer the question. It says, "Black man, you are not going to solve your problem here in America until you link hands with the West Indian Negro and the Negro of Central and South America, and with the African Negro; roll up your sleeves, go into Africa, cut down her trees as you have cut down the trees of America; bridge her streams as you have bridged the streams of America; tunnel the mountains as you have tunneled the mountains of America; lay down your lives for her flag, as you have laid down your lives for the Stars and Stripes and establish a mighty government second to none in the world." (Applause.) The Universal Negro Improvement Association does not believe that the white man is ever going to recognize the Negro on a plane of social, economic and political equality with himself, as long as the Negro remains simply a parasite on his government. But when the Negro goes out on his own initiative and establishes for himself—achieves for himself and creates for himself, then the world will be willing to accept the Negro and accord him every respect accorded other men. Regardless of what we think about the morals of it, the Universal Negro Improvement Association realizes that the men who now have charge of the world respect nothing but force and power, and the U. N. I. A. finding this out, has made up its mind to get so much of force and power that the Negro will be the most respected of all races in the world. If it takes force and power to wake him up; if it takes big guns to bring him to his senses then the U. N. I. A. is going to undertake this job of bringing these things into being to bring the other fellow to his senses.

The U. N. I. A. has undertaken a big job; we know that it is big; we know when we talk of building a government we are talking in terms of perhaps hundreds of years, but we are laying the foundation for this. But we must begin, for a change must be brought about in the future destiny of my race. The Negro child comes into this world, its mother knowing at the time that it makes its advent that there is only a certain distance it can rise. The French mother pats her little boy on the back and says: "Sonny, one of these days you may be a member of the Chamber of Deputies, or you may be President of France; one of these days you may hold or occupy the highest point of statesmanship in your country, "and she encourages her boy to strive to work and to sacrifice. The English mother tells her son that he may be representative in the House of Commons, or in the House of Lords, or that he may be Premier of England; the American mother tells her son he may be a member of Congress, or he may be President of the United States, but the poor Negro mother, belonging to the noblest race of mothers in the world, brings her child into the world knowing that that little black boy or girl can only rise to a certain height; she cannot pat him on the back and tell him one day you may be President of America; one day you may occupy the highest point of statesmanship in your country.

But the Universal Negro Improvement Association is an organization that has started out crying that if French mothers can pat their children on the back and encourage them by pointing to highest points of statesmanship; that if white American and English mothers can do the same, the manhood of the U. N. I. A. has decided that we will establish a free and redeemed Africa, where black mothers will be able to pat their children on the back and point them to the high points of statesmanship or the black manhood of the Negro race will report to God the reason why. (Applause.) We are not building for today, we are building for centuries. We are crying only for that enjoyed by other men. It is in this fight that the U. N. I. A. calls upon you to enlist. We do not know, neither do we care, what course others may take, but as for the members of the U. N. I. A. and the lovers of Negro progress we cry, "Give us a free and redeemed Africa or give us death." (Applause.) Our efforts crowned with success, f Almighty has looked down u movement. He is in favor movement, and even though th ers fall, God Himself will carry to victory. We are asking you to fast to the faith of the U. N. I. one day after we have worked struggled and done all we can, Himself is going to look down the program of this great organiza and crown our efforts with honor glory. (Great applause.)

United Front Realized by Big Race Organization

New York News
3-31-23

(Crusader Service)

NEW YORK, March 24.—History was enacted here today. The preliminary United Front Conference called by Kelly Miller and the National Equal Rights League proved successful beyond the wildest hopes of its supporters. A new epoch—an epoch of unity and strength—was ushered in for the sorely oppressed Negro American as the six leading champions of his civil and manhood rights, through their duly appointed or elected representatives, signed a concordat this afternoon calling for "the closest co-operation and the most harmonious relationship" among organizations which, no matter with what "differences, either of opinions or methods," are nevertheless "all striving for one great common goal."

Evincing the finest spirit of fraternity and co-operation that has marked any conference within the memory of any of those present, sixteen delegates and alternates, representing the African Blood Brotherhood, the National Association for the Advancement of Colored People, the National Equal Rights League, the National Race Congress, the Friends of Negro Freedom, and the International Uplift League, got together with the clear determination to sink all factional differences in the common weal and to make any compromise demanded, save on question of principles, in order to achieve the first step toward the united race front which is now recognized by all clear thinking men and women as being absolutely necessary to the protection and advancement of race interests.

The following concordat or agreement was signed by a representative of each of the organizations taking part in the conference, the rule being that the delegate on the committee which drew up the concordat would sign for his organization:

Concordat

"We, the undersigned representatives of the following organizations: The African Blood Brotherhood, the Friends of Negro Freedom, the National Uplift League, the National Association for the Advancement of Colored People, the National Equal Rights League, the National Race Congress, assembled in conference in New York city, March 23-24, 1923, knowing the strength of the forces opposed to justice and fair play for Americans of African descent, realize that those forces must be met by the closest co-operation and the most harmonious relationship possible among all agencies working for the civil and citizenship rights of Negro Americans.

"In order to secure the most effective action and the greatest results, we must guard against the slightest loss of energy from frictions and antagonisms. While each organization should reserve to itself its full autonomy and the use of its own best judgment as to the manner of carrying forward its aims and work, we should not allow any differences either of opinions or methods to blind us to the fact that we are all striving for one great common goal.

"We deplore as harmful and injurious to the best common interests any attitude which implies that loyalty to any one of these organizations necessitates antagonism toward any of the others or that membership in one in any way precludes membership and active interest in the others.

"It is, therefore, the sense of this conference that we, the representatives of the above named organizations, take active steps to bring about a closer relationship both in action and in feeling; and

"That in the undertakings of these various organizations the cordial support of all shall be given; and

"That upon the great fundamental principles for which we all stand there shall be the greatest possible correlation and concentration of all our forces, that we may present to the common enemy a united front and inspire in the whole race united action.

"For the Conference: (Signed) W. A. Domingo, African Blood Brotherhood; George S. Schuyler, Friends of Negro Freedom; D. N. E. Campbell, International Uplift League; James Weldon Johnson, National Association for the Advancement of Colored People; William Monroe Trotter, National Equal Rights League; Kelly Miller, National Race Congress."

BALTIMORE MD. EVE. SUN
APRIL 5, 1923

To Save Negro Folklore.

The Association for the Study of Negro Life and History, in convention here, is doing a much-needed and most commendable work in collecting facts concerning the negro before and after the Civil War period. There is much that is praiseworthy in its attempt to save from oblivion the wealth of negro folklore, music, stories, proverbs and the like, which have had far more influence upon our manners and customs than most of us realize.

Southern authors like Joel Chandler Harris and Thomas Nelson Page have permanently preserved many of the tales and characteristic sayings of the old-time negro, but there is a wealth of such material which is fast being forgotten and which will be lost unless an early effort is made to rescue it. Every encouragement should be given such an enterprise.

National Organization—1923.

COLORED FARMERS BEING ORGANIZED

National Federation in Process of Formation—Headquarters in Richmond

RICHMOND, Va., June 29.—For the purpose of placing the nearly one million colored farmers of the country on a sound and progressive financial basis there has been formed with the headquarters in this city, a national federation of colored farmers.

This organization was launched by a group of colored farmers and business men after extended consultation with leaders of the white farm bureaus and the Department of Agriculture.

The purposes of the organizers are to enroll every Negro farmer in the country into membership of the national federation to develop co-operative marketing, better farming, diversified crops and increased production and to secure for colored farmers all of the benefits enjoyed by the farmers of other races.

It is planned to have members of the national federation meet each year in a national convention for the purpose of discussing the problems that are peculiar to colored farmers. An effort will be made at headquarters to keep in touch with all matters of national legislation affecting agricultural interests and to keep the members of the federation informed.

It is the hope of the founders of the National Federation of Colored Farmers to make life on the farm more attractive and to build up in this nation a group of organized, satisfied and influential producers.

Colored farmers throughout the country are asked to send names and addresses to Charles E. Hall, National Federation of Colored Farmers, Richmond, Va.

Arrangements Being Made For Negro Sanhedrin Nov. 5

Associated Negro Press

WASHINTON, D. C., Aug. 8.—Professor Kelly Miller, Chairman Committee of Arrangements of the All-Race Conference, reports satisfactory progress in making arrangements for All-Race Conference or Negro Sanhedrin. The session will be held during the week of November 5, probably in the city of Chicago. Definite announcement will be made within a few days. Practically every organization requested has indicated its purpose to be represented by a full delegation. Commissions have been appointed to make a comprehensive study of the various phases of our racial situation and present their findings at the session of the Sanhedrin. An enlarged committee of several hundred distinguished citizens in all parts of the country and from all walks of life is co-operating with the central committee. Volunteer names are solicited for the general committee so that it may be as widely distributed and as representative as possible.

ENLARGES SCOPE ORGANIZATION

Negro Postal Clerks To Admit All Groups To Membership

The National Alliance of Postal Employes, an organization of colored railway postal clerks, at its recent biennial convention in Ft. Worth Texas, amended its laws to admit employees from all groups of the postal service who are under civil service rules and regulations. Letter carriers, post office clerks, laborers and chauffeurs now have the privilege of becoming members.

The aplication fee is two dollars for all emplayes. Railway mail clerks and chauffeurs are required to pay one dollar and twenty-five cents per month, while letter carriers, post office clerks, laborers, terminal and transfer clerks, pay one dollar per month. All members pay two semi-annual taxes of one dollar each in March and September of each year. Benefits: One thousand dollars for accidental death; three hundred dollars for natural death and fifteen dollars per week (for fifty-two weeks) for accidental injury. Later, they hope to allow sick benefits. They represent their members before the Post Office Department in meritorious cases or grievances.

Being refused mmebership in several white postal organizations, the colored employes feel that they can maintain their own organization which truly and unflinchingly represent them. The colored railway postal clerks organized ten years ago with eight men and sixteen dollars. Now they have over seven hundred members and more than twenty thousand dollars in assets. "The Postal Alliance" their official organ which is published monthly, is sent free to all members. There is no doubt that the admission of all colored postal employees to this organization will make it one of the largest and most useful of its kind in this country.

Further information will be gladly given by one of the following officers: A. L. Glenn, president, 424 Houston St., Atlanta, Ga.; H. H. Ateman, Jr., vice president, 820 Olypic St., Memphis Tenn; Josiah H. Jones, secretary, 4838 Prairie Ave., Chicago Ill.; W. H. Reeves, treasurer, 145 N. Butler St., Atlanta, Ga.

"INVISIBLE COLORED KINGDOM" CHARTERED

Nashville, Tenn., August 20.—A charter was granted by the secretary of state today to the "Knights of the Invisible Colored Kingdom," whose headquarters are in Chattanooga and whose purpose as given in the application is "the organization of male members of the negro race into grand and subordinate organizations, teaching them the principles of good citizenship and their political duties and responsibilities."

AUG 31 1923

RACE CONFERENCE HAS GOOD RESULTS

About Two Hundred Delegates Present During Week

The conference has grown daily in proportion and interest as people have come to see for themselves and have found it good. It was estimated that 75 or more delegates were in attendance yesterday and that about 2200 have been present during the week. One woman said to the leader yesterday, "I couldn't come until today but oh, how I do wish I had been here all the time." Such interest is manifested in the classes, which as it has been stated before, include cooking, sewing, health, and handicraft, and Bible, that the chief difficulty the leader had was to pull the delegates away from one class and get them to another.

On yesterday Bible lessons of unusual power and beauty were given by Mrs Moorer, Mrs. A. W. Henderson, and Prof. Beadle. At the Open Hour a short talk was made by Mrs. Bramlett, Synodical president of the Presbyterian auxiliary who came up from Columbia to observe and express her interest and approbation in the work of the conference. She stated that the Presbyterians would have a similar conference in Columbia next June and urged the white and colored churches represented to send delegates. The June conference will be supported by Presbyterians all over the state. The present conference has been supported by all denominations in our own community, though some delegates have been here from surrounding towns. The First Presbyterian church of Spartanburg has had two delegates here since the first day.

After Mrs. Bramlett, Demonstration Agent Daniells of Orangeburg, colored state farm demonstrator, told how that department is helping the farmers to secure better crops and better stock by using more intelligent methods. He showed photographs of fine hogs raised by farmers who had never had animals of any worth while before, and touched on the economic value to the state of pushing this work among the negroes who till three-fourths of the land. He called attention to the fine cotton which Prof. Hillard the County Farm Demonstrator for the colored people has growing in front of Brewer Normal and urged cooperation with his work.

The wife of the colored Baptist minister, Rev. C. Campbell expressed in fitting words the appreciation that the colored people have felt for the conference. Then in response to an invitation which had been delivered by the leader, only a few days ago she read an original paper on the Home and its influences which was as fine as anything to which we had ever listened.

One of the greatest values of such meeting is in discovering talent and being able to direct and broaden its influence. We have a fine body of colored people among us; leaders who are able to help their race and to guide them wisely, moderately, sanely. Many earnest Christians who are humbly trying to walk with God. With a stimulated community interest turned toward the five subjects considered at this conference we see no reason why permanent and lasting good may not be accomplished.

MRS. A. D. CALHOUN.

NEGROES ORGANIZE

CHICAGO.—Three weeks of organization among the Negro workers of Chicago are ending with the departure for Pittsburgh of O. E. Huiswoud, organizer African Blood Brotherhood, the radical Negro organization.

Both new immigrants from the southern states and long settled Negro residents of Chicago were urged to join trade unions and resist the efforts of open-shop employers to make the Negro a weapon in breaking down standards of living.

The African Blood Brotherhood was organized in New York in 1919. It now has branches in many states as well as in British Guiana and Trinidad. Organization in Cuba is next on the program. Cooperation is sought between colored and white workers on the basis of their identity of interests as workers. Education of the Negro along the lines of his class interests as a worker is promoted and union organization urged. Class consciousness as a worker follows race consciousness in the brotherhood's methods.

Mob law and peonage in the south is opposed, together with industrial capitalist exploitation of the Negro in the north.

The brotherhood maintains the Crusader press service, sent to over 100 Negro papers twice weekly; sends organizers into the industrial centers, operates forums and classes, watches for open-shop abuse of the Negro and exposes the conditions in the south that force the Negro to flee to the north for safety and a livelihood.

RACE CONFERENCE MAKING PROGRESS

Interesting Programs Given at Brewer Normal Institute Yesterday

AUG 29 1923

(Contributed

The colored conference is coming along famously. All day the program went off on schedule time with lessons of great value and interest,—so interesting that it was hard to get the delegates away from one class to another. There were fifty delegates on this, the second day. One was heard to exclaim "Oh, I certainly do enjoy it. I fell like I was young and going to school again.

The day began with the story and lesson of Ruth, given by Mrs. D. N. Bourne, a lesson of such power and beauty as to make us feel that we had never heard the sweet, familiar story before. It set the tone for the entire day.

Mrs. Rhett Clark and Mrs. Ellis gave an absorbing lesson in making biscuits, cornbread, and cake. Such appetizing odors stole out through the windowa as to attract all the bystanders. If the proof of the pudding is in the eating, the products of the oven, with jelly were premium winners.

An equally good lesson followed in the health department. A child was put to bed and bathed to show how this should be done in sickness. The symptoms, prevention, and treatment of tuberculosis were given with special emphasis on sanitary handling of the patient.

Prof. Beadle in his Bible lesson each day is linking together an important verse, story, psalm, passage, and chapter, for outside study.

Mrs. Johnson of the State Home Demonstration Department made a dress form on one of the delegates which can be used afterward for fitting dresses when there is no other woman near to help; or for the mother to use in fitting the dresses of the daughter who is at school.

An incident occurred during this lesson which is worth relating. The rain was pouring and the lightning cracking alarmingly near the building. The lights went off. Although there was great decorum, an undercurrent of uneasiness was plainly visible and audible. Without stooping her work and as quickly as a flash of lightning herself, Mrs. Johnson dropped her monologue on dress forms and swept into the words, "Be not dismayed, what e'er betide, God will take care of you". Before she had reached the fifth word a rich chorus swung in and carried the stanza through. At the close a fervent voice was heard to exclaim, "Bless the Lord, that certainly was consolin".

After the lesson Mrs. Johnson led in some indoor physicial exercises and then gave an irresistable funny recitation.

Roses bloomed in the handicraft garden under the direction of Miss Wickliffe and Mrs. George Bishop.

In Rev. Mr. Dibble's absence, Bible reading and prayer were given by the wife of Rev. Campbell, pastor of the colored Baptist Church.

At 8:30 the very heavy rain interfered with the motion picture production but these will come later if a convinent time can be found.

Thursday's Program

9:45-10:15 Devotional—Mrs. E. S. Moore.

10:15-11:00 Dietetics and Nutrition-Mrs. P. B. Ellis.

11:00-11:45 Bathing and clothing a baby—Miss Woodson.

Dr. Schayer of South Carolina University is expected on either Thursday or Friday to talk on prevention of Tuberculosis.

12:05-12:30 Bible—Prof. Beadle of Brewer Normal School.

Afternoon

1:30-3.00 Making and renovating a hat—Mrs. Johnson.

3:00-3:15 Rest or Games—Under leadership of Mrs. Johnson.

3:15-4:15 Poppies and Sweet Peas—Miss Wickliffe and Mrs. Bishop.

4:15-4:30 Vespers—Mrs. A. W. Henderson.

8:30 A talk on travel in Foreign Countires— by Dr. C. B. Antisdell, President of Benedict College, of Columbia.

In giving names of committee members the other day that of Mrs. Richard Williams should have been included among those on the State Comittee and those of Mrs. George Bishop and Mrs. S. C. Hodges on the local committee.

Many white and colored friends of this movement are lending their presence and encouragement.

ALL-RACE CONFERENCE.

July 25th, 1923.

My dear Mr. Davis:

I have just finished reading your second striking editorial on the Negro Sanhedrin. Your progressive approachment to the right view of the movement is indeed encouraging. You are not very far from the Kingdom. You and I are almost in entire agreement as to the true meaning of the All-Race conference and the wise method of procedure.

Let me make a list of our points of agreement and of difference.

We agree upon the fundamental necessity of such a conference as is proposed. On this point, your language is apt and fine.

"We feel the necessity of an all-race or some other kind of national conference, in which the people can get together and discuss our welfare with the intention of putting out a program that will take care of the entire group. We must line up in this country for social, economic and political protection; we must so organize that we can be felt as a race group, and not as an individual or a politician; we must so draw our lines and round up our forces that neither the Republican nor the Democratic party will depend upon an individual or a politician nor a self-constituted organization to deliver us to them body and boot, but they must think of their race as a group of independent thinkers, thinking for themselves, all for one and one for all, whether the lick is for social, economic or political betterment."

2. We agree that the conference should not be manipulated by any one organization, or group of organizations, but all should be requested to function on equal terms.

3. We agree substantially upon the composition and representative character of the body.

4. We are agreed upon the necessity of some individual or individuals, organization or organizations taking the initiative in projecting the movement and in perfecting preliminary details.

5. It is agreed that special communications should be sent to, say, one thousand representative men and women in all parts of the country requesting their special active interest and co-operation.

6. I will agree, for the sake of being agreeable, that it would have been better if certain preliminary steps had been taken differently.

Compared with our points of agreement, our differences are comparatively unimportant.

1. The Race Front Conference, composed of several representatives from six civil rights organizations, met in March, three months after I had formulated and advertised the movement. I presented the matter to them which met with hearty approval. They designated the skeleton of a committee of two members from each organization. This committee has full and final powers with the right of self-enlargement. Although the Race Front Conference technically issued the call, it amounted to little more than its moral endorsement. The Race Front Conference has no means or other agencies of promotion. No one of the constituent organizations ever dreamed of exercising any coercion or control over the procedure of the committee of arrangement.

2. It was found necessary to select persons resident in one city for the central committee so that they could meet and deliberate freely and frequently. I must assume the entire responsibility of nominating the Washington contingent. It was wholly impractical to consult the various organizations, as you advise. Most of them hold only annual sessions. I designated persons who were well known and acceptably related to the activities and organizations concerned. All organizations could not very well be invited, else the committee would have been too large for efficient functioning. What you are pleased to call the "old gang" had no more to do with these local selections than you had in the city of Atlanta.

3. In your first editorial, you intimated the possibility of profiteering out of the movement. I see in the Negro World that the Sanhedrin has asked for a million dollars. All of this is utterly and flagrantly false. The committee estimates that it will require about $5,000.00 to promote the conference and to publish the outcome in effective form. Each member of the committee is being asked to contribute $5.00 to defray the legitimate expenses of the movement. Every cent contributed will be received, receipted and accounted for by the treasurer, Prof. John R. Hawkins, financial secretary of the A. M. E. church. The committee can give the public no greater moral guarantee.

4. You complain of self-constituted bodies assuming controlling power. In all movements, such as this, there must be a certain amount of self-constituency. The initiative must rest somewhere. The ultimate initiative is mine. But I seek no self glory or aggrandizement. The Race Front Conference seconded the motion and gave it a push. But the committee as constituted has all of the rights, powers, independence and authority, as if originally designated by you or me, or any other individual, agency or organization who caught the vision and felt the necessity of the movement.

Now, Mr. Editor, let us synthesize the situation, and face it as it now stands. Mistakes in procedure may have been made. But these should in no wise serve to frustrate the great end in view. The committee stands ready to correct mistakes as far as practicable when clearly pointed out. Every Negro who has a spark of race patriotism will gladly compose all minor misunderstandings and non-essential disagreements for the general good of the race.

What has been done has been done on part of the committee in good faith and with serious purpose. The All-Race Conference has been launched. Every national organization with the exception of a few that have not yet been heard from, has agreed to be represented through the stipulated number of delegates. The steps already taken cannot be recalled. It would be a crime beyond conception to frustrate this effort at race union, on account of personal or organizational jealousies or rivalry. If this movement should fail, great indeed would be the failure thereof. It would estop like effort at race union and harmony for a generation to come. But, I am sure, that the sense and loyal heart of the race will not permit it to fail. Let us hope that there will be no dissentient voice.

National Organization—1923.

II.

I beg, Mr. Editor, for the good of the race, that you lay aside your besetting suspicion of sinister manipulation by unworthy influence, and throw the weight of your personal authority and the great influence of your journal behind the Negro Sanhedrin which is the biggest practical proposition now before the race. Even if there be spots on the sun, let us enjoy and utilize the illumined portion of his surface which furnishes sufficient light to guide us in the efficient accomplishment of our great task.

Yours truly,

Kelly Miller.

July 25, 1923.

COOLIDGE SEES EQUAL RIGHTS DELEGATION.

Monroe Trotter Leads Group to White House With Racial Platform

PRESIDENT TALKS LENGTHY

But Declines to State What Stand He Will Take on Dyer Bill

Washington, O. C., Oct. 6.—The delegation chosen at the 16th annual meeting of the National Equal Rights League to lay before the President the redress program of the race, was received at the White House today.

Secretary Slemp presented Maurice W. Spencer, National Treasurer, of Delaware, to President Coolidge, and he introduced the delegation, consisting of Rev. L. C. Newby, of Connecticut; Rev. C. M. Moore, of Missouri; J. L. Neill, Esq., National Recording Secretary of D. of C.; Dr. Julia P. H. Coleman, 2nd Vice-President of New York; Mrs. W. O. Taylor, of Massachusetts; Mrs. T. S. Harten, of New York; J. Simon Scott, of Connecticut; H. R. Adams, of Pennsylvania; Rev. Thomas S. Harten, National Organizer, of New York; William Monroe Trotter, of Massachusetts; Rev. Geo. Frazier Miller, National President at large, of New York, and Isaac H. Nutter, Esq., of New Jersey.

The President shook hands cordially and greeted the Massachusetts delegation as home State acquaintances. He stood in front of his desk while the delegates stood in a wide circle about him.

Mr. Trotter was called on and read the "Petition Query," in conversational tone. It named lynching, Southern Congressional representation, unreduced despite, disfranchisement, Jim-Crow cars, denial of entry to West Point, Citizens Military Training Camps, except with segregation, the non-inclusion of colored units in Army Divisions, denial of entry to Annapolis or to any class in the Navy except as coal passers, coal trimmers, oilers and the mess department. It asked pardon for the 24th Infantry prisoners and for an all-colored staff at the Colored Veterans' Hospital, for refusal to recognize Mexico unless there be no color-bar to immigration, and for abolition of segregation of colored civil service employees at the National Capitol. An answer by the President was asked to each section.

Thomas S. Harten declared an expression from the President to the race was needed because it did not rightly understand the new Chief Executive. Many had left the Republican Party, he said, instancing, with Secretary Slemp present, the race conception which he himself had until a long personal talk Friday with Mr. Slemp.

Referring to Mr. Coolidge's record in Massachusetts, Harten urged the President to take a stand for protection and for redress of the grave wrongs. Rev. G. W. Frazier Miller then said the delegates were ready to hear the President.

THE PRESIDENT'S REPLY

The President who spoke deliberately and at length. After urging the delegation to realize others also had troubles, to gain hope from its own wonderful progress. Mr. Coolidge stated that he would not change from his stand in Massachusetts, that he was glad the delegation had come to get well acquainted, that the Government would dispense justice, that it would, as far as a government could, protect the Negro against injustice and imposition, that it would recognize him for political appointment when it was possible to do so. He said he wanted the race to assist the Government in doing this, and said he was with the race in its stand for fair treatment.

Isaac H. Nutter, Esq., expressed appreciation and asked the President to make as a public address some time his statement. He delegated Mr. Nutter and the Committee to do this. When Mr. Trotter asked whether the President would declare publicly for the Dyer Bill, etc., he replied that his statement showed where he stood on all such issues.

PRES. COOLIDGE RECEIVES A COMMITTEE FROM THE EQUAL RIGHTS LEAGUE

Petition Query Presented To Chief Executive Of The Nation, Citing Unsavory Conditions and Asking For Redress.

President Promises To Dispense Justice Without Fear Or Favor And Declares He Is In Sympathy With Suffering Race. He Can Be Depended Upon To Give Colored Citizens A Square Deal.

WASHINGTON, D. C., Oct. 8.—A delegation chosen at the 16th Annual Meeting of the National Equal Rights League held in Brooklyn, was received at the White House, last Saturday. Secretary Slemp introduced Maurice W. Spencer, National Treasurer, citizen of Deleware, to President Coolidge and he introduced the delegation consisting of Rev. L. C. Newby of Connecticut., Rev. C. M. Moore of St. Louis. J. L. Neill, Esq., National Recording Secretary of D. of C., Dr Julia P. H. Coleman, 2nd Vice-President of N. Y., Mrs. W. O. Taylor of Mass., Mrs. T. S. Harten of N. Y., J. Simon Scott of Conn., H. R. Adams of Penn., Rev. Thomas S. Harten, National Organizer, of N. Y., William Monroe Trotter of Mass., Rev. Geo. Frazier Miller, National President at large of N. Y., and Isaac H. Nutter, Esq., of N. J.

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The argument and plea by Rev Thomas S. Harten, spoken informally represented that an expression to the race was needed because it did not rightly understand the new Chief Executive, on account of which many of the race had left the Republican Party, instancing, with Secretary Slemp present, the race conception which he himself had until a long talk Friday with Mr. Slemp. Referring to Mr. Coolidge's record in Massachusetts, and to the well known oppressions of the race, Rev. Harten, declaring the race were praying as they awaited the President's attitude, quoting scripture on "speak now or we perish" and on asking bread and not giving a stone, urged the President to take a stand for protection and for redress of the grave wrongs. Rev. G. W. Frazier Miller then said the delegates were ready to hear the President.

The President's Reply

Then Mr. Spencer nodded to the President who spoke deliberately and at length. After urging the race to realize others also had troubles to gain hope from the race's own wonderful progress. Mr. Coolidge stated that he would not change from his stand in Massachusetts, that he was glad the delegation had come to get well acquainted, that the Government would dispense justice, that it would, as far as a government could, protect the race against injustice and imposition, that it would recognize the race for political appointment when it was possible to do so. He said he wanted the race to assist the government in doing this, and assured that he was with the race in its stand for fair treatment.

Isaac H. Nutter, Esq., expressed appreciation and asked the President to make as a public address some time his statement. He delegated Mr Nutter and the Committee to do this. When Mr. Trotter asked whether the President would declare publicly for the Dyer Bill, etc., he replied that his statement showed where he stood on all such issues, which the delegation considered boded well in view of the character of the general position taken in the President's response.

IS SIGNALLY HONORED

T. J. MOPPINS, D. D.

Newly Elected Head Of The Equal Rights League

It will be of a deal of interest to his many friends and acquaintences to know that Dr. T. J. Moppins, pastor of the Metropolitan A. M. E. Zion Church of this city, was elected President of the Equal Rights League at its annual session at Brooklyn, N. Y. last week.

Dr. Moppins is a lover of his race and a fearless champion of equal rights for his people. His selection to succeed the late Rev. M. A. N.

Shaw of Boston, is regarded as a logical one, as Dr. Moppins is regarded as equal to the great task before him. 10-5-23

W. Monroe Trotter of Boston, is secretary of the League, who is well known for his militant spirit.

At the Brooklyn meeting a committee was appointed to convey messages, resolutions adopted by the convention, to President Coolidge. An audience was granted the committee for Saturday, October 6.

Dr. Moppins, having just returned from the East, delegated C. M. Moore as a St. Louis representative to meet the President.

Ask President Washington To Abolish Race Segregation In Washington Departments D. C.

Full Justice For Race Is Aim of Equal Rights League Petition

10-13-23

The Equal Rights League of which Rev. J. T. Moppins is president, carried its fight for equal rights for the Negro, direct to President Coolidge last Saturday. The special committee which presented its greviences to the President was appointed at the recent annual convention of the association which convened in Brooklyn, New York. The committee was composed of William M. Trotter of Boston, Mass.; M. W. Spencer of Delaware; T. S. Harten of New York; James L. Neill of Washington, D. C. Rev. George Frazier Miller of New York; Isaac H. Nutter of New Jersey; Dr. Julia P. Coleman of Washington, D.C.; Mrs. T. S. Harten of New York; Rev. C. M. Moore of Missouri; Rev. L. C. Newby of Conneticut; H. R. Adams of Conneticut and J. S. Scott of Conneticut.

The committee called on the President last Saturday morning, October 6, at 10: o'clock. The committee urged the President to advocate the passage of the Dyer anti-lynching bill; to take cognizance of the alleged disfranchisement of Negroes in the southern states; to take cognizance of the segregation of colored people in public conveyances and of the refusal to permit colored men to enter West Point and Annapolis; to put colored men and women in charge of the veterans' hospital at Tuskegee to parole or parole seventy colored soldiers in Fort Leavensworth prison, and to refuse full recognition of Mexico while that country limits the immigration of colored citizens of the United States. The committee further asked the President of abolish segregation of colored employees of the federal government with particular reference to the Treasury, and Navy departments and the Bureau of Printing and Engraving.

The President made no special reply to the various proposals, but is said to have declared his unalterable belief in the full rights of all citizens.

National Organizations—1923.

Hampton Builders' Conference Gave This Pastor Ideas On Church Construction, Ventilation And How To Prevent Leaks And Dampness

To the Afro-American
Dear Sirs:— 2-16-23

Will you allow space to give some idea of the Hampton Builders' Conference that was called for January 29th at Hampton Institute for the graduates and tradesmen of the Institute and the builders of the various states of this country? Afro-American

To my mind this was one of the most interesting gatherings I have witnessed for years.

One of the new courses for Hampton is known as the Builders' Course. Baltimore, Md.

This is an extended course, a kind of information for specification, plans, constructions and combination of materials and helpful way to apply them in the erection of church buildings and warehouses.

Mr. Whitemore Brown of the Boston Technec School is the leader of this movement and an expert engineer in the concrete work, demonstrated to the one hundred or more builders what the present age is calling for in new construction.

He was fortunate in securing representative and expert men from large manufacturing firms such as the Yale Lock People, Lumber People, Cement, Brick, Iron, Lime, Plaster, Sand tiles—and all material that builders use in construction of houses, etc.

These men came to Hampton with materials and moving picture slides to show the builders what the requirements are for the present age. There were four men from Baltimore: Messrs. Levi Moore, instructor of Industry of the High School; Joseph Briscoe of Gerard Ave. School; A. M. Segoins, architect and builder of 1312 Druid Hill Ave., and myself.

The lectures, slide sceneries and laboratory demonstrations paid us wonderfully for our trip.

I was sorry the ministry was not there to see plans and construction for churches and how to ventilate, prevent leaks and dampness, which we have to experience in going from one church to another.

The builders and trade field seemed so advantageous and the field so lucrative. I wonder why parents do not have their boys enter more numerously.

It is a shame for us to give all of this broad field over to the white boys because our boys are crowding the professions.

I, as a boy, spent five years in learning a trade under unlettered men who could do work and could not tell why and how—but today, these trade schools tell the boys why such and such an angle is necessary and how to get the height and breadth of such and such a beam, and how much material to do such and such a job without any waste which means saving of money and the making of money. Why our people will not let their boys enter this field seems a mystery.

This new course is a splendid opportunity for those who have a desire to perfect themselves in any of the mechanical work.

This is the first step that has been taken along this line and it is a credit to Hampton to be the first again in the developing of her graduates into extended work—I am not an alumnus of Hampton, but I sent my boy there and as a father, I desired to see what the course meant.

I have knowledge of building and a tradesman, but, this new course with its new devices is something I shall try to take along with my boy that we may not help ourselves, but our church and people.

Mr. Editor, if you have any young men who wish to perfect themselves for future work and to prepare to help the community, let them write Mr. Whittemore Brown, Hampton Institute and he will give them any information or I will be glad to tell them what I know about the course.

Yours for more young mechanics,

JAS. G. MARTIN,
1342 N. Calhoun St.